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BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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ULCA Preacher at Jamboree

by LOREN M. NESS

The Rev. Ross F. Hidy of Berkeley, California, has been selected to deliver the sermon at the All-Lutheran Service during the National Boy Scout Jamboree in July, according to the Rev. Norman L. Hammer, North Hollywood, Jamboree Lutheran Chaplain-General. His theme will be "What's Your Name?"

Hidy is pastor of St. Michael's Lutheran Church (ULCA) at Berkeley, member of the Board of Directors, Pacific Lutheran Theological Seminary; Northern California Region Home Mission Committee; and President of the Berkeley Ministerial Fellowship. He was trained at Temple U., Philadelphia, and the Lutheran Theological Seminary of the same city.

Pastor Hidy has served variously as industrial chaplain, coordinator for the Housing Area ministry, NLC, President of the Northern Conference ULC and in numerous other capacities.

The Lutheran Scout Service at which Pastor Hidy will speak is being held before breakfast on Sunday, July 19, from 7-8 a.m., at a central Jamboree site. An attendance of more than 4,000 Lutheran boys is expected. A choir, composed of singers from several Lutheran churches in the area, will help lead in worship. The Scout Chaplain, Pastor Norman L. Hammer of North Hollywood, will conduct the liturgical service.

Other services planned for the Jamboree week will be short daily devotionals for all Lutheran boys. Chaplain Hammer will be assisted by pastors coming to the Jamboree from many parts of the nation. The program is sponsored by the Lutheran Committee on Scouting, an inter-synodical group.

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Mr. Loren M. Ness, Minneapolis, Minn., is the Scout Chaplaincy Director for the Lutheran Committee on Scouting and Director of Youth Work for the Brotherhood of the Evangelical Lutheran Church.

Synodical Stewardship Directors

Pictured above receiving "Stewardship Facts" and "Whatever You Do:"

Left to right — bottom row: C. C. Howell, South Carolina Stewardship Director, L. K. Phillips, President Iowa Brotherhood, W. C. Koehler, President Brotherhood of Pittsburgh Synod, David Blomstrom, Vice-President ULCA Brotherhood and member of Stewardship Committee.

Third row: Dr. S. J. Turille, President Brotherhood of Virginia, John Walters, President Brotherhood of Ministerium of Pennsylvania, B. T. Bodie, Vice-President ULCA Brotherhood and member of Stewardship Committee, Fred R. Smyre, President North Carolina Brotherhood.

Stewardship Looks Ahead!

by B. T. BODIE

The Stewardship Committee presents a challenging plan to double our Brotherhood membership during 1953

The ULCA Brotherhood Stewardship Committee, Alfred Arnesen, Sr., David Blumstrom and B. T. Bodie, is supplying the Presidents and Stewardship Directors of the Synodical Brotherhoods with copies of "Stewardship Facts" and Dr. Stoughton's book "Whatever You Do." If for one reason or another any Synodical Brotherhood President or Director has not received copies of these fine helps he may still do so by sending his request to one of the above named committeemen.

May we tell you some of the growing interests in Stewardship work in some of the synods.

President Smyre: North Carolina Brotherhood will have its best year in 1953. Loan and Gift Flannel Board Program went over with the congregations with a bang. We have organized quite a few Scout troops this year. Over 80% of the Brotherhood dues have been paid. Our Stewardship Committee is meeting with the Stewardship Committee of Synod. (We hope all synods may invite representation from the Brotherhood to meet with their Stewardship Committee.)

President Koehler lists the following projects:

(1) Brotherhood of Pittsburgh Synod will hold its annual convention at Camp Lutherlyn September 26. Banquet Speaker President Merwyn C. Fuss, expected attendance 300.

(2) Increased attendance of laymen at conventions of Synod and conferences.

(3) Support of the Home Mission program of Synod.

(4) Visitation program in all hospitals remembering the quotation "I

Mr. B. T. Bodie, Columbia, S. C., is the 2nd Vice-President of the ULCA Brotherhood and Chairman of the Stewardship Committee.

Second row: Roy S. Hunt, Stewardship Director Indiana Brotherhood, William J. Miller, President Michigan Brotherhood, T. V. Winter, Stewardship Director, Michigan Brotherhood, Clarence L. Neun, Stewardship Director New York Brotherhood.

Top row — left to right: Dr. Conrad B. Park, Stewardship Director Western District, North Carolina Brotherhood, M. R. Henniger, President Texas Synod Brotherhood, Fred K. J. Sendelbach, Past-President Brotherhood of Maryland, Richard H. Snell, Stewardship Director Ministerium of Pennsylvania and President of the Reading Conference Brotherhood.

Other men receiving "Stewardship Facts" and "Whatever You Do" who did not get in this picture are: W. Archie Dodgen, President South Carolina Brotherhood, Roy Hilker, President Brotherhood of Canada, Randolph Chevalier, Stewardship Director Pacific Synod, H. Wesley Henry, Stewardship Director Pittsburgh Synod Brotherhood, G. D. Arndt, Stewardship Director, North Carolina Brotherhood.

was sick and you visited me."

(5) A Brotherhood in every congregation.

(A well planned program.)

President Richard H. Snell states: Progress of the Reading Conference has been slow. In the past three years we have grown to 15 affiliated Brotherhoods, with a goal of 20 by the end of this year.

President L. K. Phillips: The main project of the Brotherhood in Iowa is the Mission Loan Fund.

Dr. S. J. Turille, President of the Brotherhood of Virginia, gives the following items of future planning:

(1) Home Mission Gift Fund stepped up from $1,000 to $5,000.

(2) New Conference Brotherhood in process of organizing.

(3) A recent banquet at Timberville with Dr. Percy Warren as speaker with attendance topping 200. Mr. Earl Miley, Jr. is president of the Conference.

(4) Planning an intensive drive for increased membership in the Brotherhood. Other news of Virginia Brotherhood elsewhere in this issue.

President William J. Miller:

Brotherhood of Michigan Synod reports that four new Brotherhoods were added at their record-breaking 17th annual convention and Fellowship Festival, 250 present, at Holy Trinity, Flint, Michigan, May 4th. "We will strive to organize and strengthen more Brotherhoods in the Michigan Synod that more churches can enjoy the benefits of having a strong men's organization."

"We are mobilized to *March* and *March* we *shall*." Other news of Michigan Brotherhood may be found elsewhere in this issue of *Lutheran Men*.

Dr. Conrad B. Park, Professor of chemistry at Lenoir-Rhyne College and Director of Stewardship in the Western Conference Brotherhood of North Carolina, states that:

"As Director of the North Carolina Brotherhood Lay Retreat I had selected the theme 'Christian Stewardship.' However, our Synod voted to use a new plan in place of apportionment and we didn't want to conflict with or overlap the workshop program of the Stewardship Committee. We have received approval to use this theme and the promise of some help from Synod on our program."

"The Retreat will be held at Lenoir-Rhyne College beginning at supper, August 14, continuing through Saturday and closing with a State Brotherhood Rally on Sunday afternoon, August 16. We plan to cover the major phases of Christian Stewardship with some special attention toward grace-giving and the covenant method as proposed by our Synod. Speakers, topics, and programs are not yet ready for publication. The cost will be $8.00 which includes registration, six meals and two nights lodging."

Stewardship Director Roy S. Hunt of the Brotherhood of Indiana reports that their "State Brotherhood will have a Retreat at Lutherwald Camp, June 12-14. State Convention in October with a State-wide Rally in the planning state."

President John Walters, Brother-

hood of Ministerium of Pennsylvania, as he is seen in this picture sitting in the office at Brotherhood Headquarters in Bethlehem, Pa., receiving the two books "Stewardship Facts" and "Whatever You Do," states that the Ministerium Brotherhood is growing by leaps and bounds. New Brotherhoods being organized, new members coming all the time.

Mr. M. R. Henniger, President, Texas Synodical Brotherhood, writes: "I can't say very much concerning our plans for the future since we haven't had our executive board meeting. I will, however, give you some of the resolutions that the Texas Synodical Brotherhood passed at its convention at Weesatche, Texas, April 25-26, 1953.

"That, we the Brotherhood of the Texas Synod, ULCA;

"1. Continue to support and accelerate our Mission Project.

"2. Give full cooperation and support to the programs and activities of the Synod.

"3. Assist in forming new Brotherhoods in newly organized congregations.

"4. Reactivate our efforts in behalf of scouting.

"5. That every member of the Brotherhood become a subscriber of *Lutheran Men.*

"6. Sponsor an 'Honorary Life and In Memoriam' program."

We have discussed with many Synodical Brotherhoods the possibility of increasing their membership one hundred per cent during this year. All to whom we have presented the plan are enthusiastic about it. Some have said that is a specific objective we can all do. With each local Brotherhood increasing its membership 100% then the Synodical Brotherhood striving to increase the number of affiliated Brotherhoods 100%, we can go over the top in a big way.

At the last meeting of the Administrative Committee, May 16, 1953, a membership campaign was approved. Before the publication of this information you may receive from your Synodical Brotherhood Stewardship Committee and President a request to you to do your part toward fulfilling our appointed place as an auxiliary of the church.

The Plan:

(1) Every Synodical Brotherhood is being placed in a race with all other Synodical Brotherhoods. Every local Brotherhood is being placed in a race with every other local Brotherhood.

(2) The Stewardship Committee and President of your Synodical Brotherhood is to call on you to increase your paid membership 100% over your 1952 membership. They, too, are to strive to increase by 100% the number of affiliated Brotherhoods in your Synod.

(3) Keep a record of the increased paid memberships that you send in to your Treasurer. Let him have them as fast as you get them, for as soon as your Synod crosses the goal line we want your President to send us the picture of the State Executive Committee with story of how you did

it to be run in *Lutheran Men*. We hope to have the pleasure of seeing the picture of every Synodical Brotherhood Executive Committee before the end of the year.

(4) If you have not received this appeal from your Stewardship Committee or President you may help them by sending in your increased membership to your Treasurer at once.

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Honorary Life Memberships

by PHARES G. BEER

1953 Honorary Life Membership Roll

On May 8 the Brotherhood and Women's Missionary Society of Grace Church, Allentown, Pa., held a joint fellowship dinner at St. Paul's Lutheran Church, Trexlertown, and at this dinner the Women's Missionary Society presented three Life Memberships and the Brotherhood two Honorary Life Memberships.

The Women's Missionary Society Life Memberships were given by the society to the former presidents, Laura M. Reed, Mrs. Alma J. Bell and Mrs. Charles H. Shafer. The Brotherhood Honorary Life Memberships were given by the Brotherhood to Jacob E. Hendricks, a former congregational and conference Brotherhood president, and to Edwin L. Hess by his grandchildren, Pamela L. and Howard E. Schaffer.

To the best of our knowledge this was the first joint fellowship dinner of the Brotherhood and the Women's Missionary Society for the bestowal of Life Memberships. Such joint fellowship dinners by these two organizations will help foster the spirit of cooperation between these organizations within the congregation and to promote the honoring of our faithful members while they are living.

The July issue of *Lutheran Men* is the one in which all Honorary Life Memberships are listed for the year. This year, 163 persons or organizations have been so honored and there are now 345 names on the Honorary Life Membership roll.

The honor roll listing the names of the persons and organizations honored this year will be exhibited at the Brotherhood convention of the United Lutheran Church in America at Atlanta, Georgia, September 24-26, 1954.

A number of synodical, conference and local Brotherhoods have honored their retiring officers with Honorary Life Memberships. Will your leaders wear the button, carry the card and receive the certificates that should be theirs for their sacrificial efforts in behalf of your Brotherhood? Have you seen the Honorary Life Membership button? It is a beautiful work

of art centering around the Lutheran emblem.

The Honorary Life Membership group this year includes four ladies, 23 pastors, the treasurer of the Brotherhood of the United Lutheran Church in America, the editor of *Lutheran Men*, the exective director of the National Lutheran Council, and the first organization so honored, the Men's Bible Class of Emmanuel Lutheran Church, Lincolnton, North Carolina.

Below is the list by synods of all the Honorary Life Members received during the third year:

Georgia-Alabama

J. Hardy Cornwell
E. P. Berry
John C. Wise
Rev. George F. Hart
Henry Heitmueller

Illinois

Harmon J. McGuire
Alfred Arnesen
David A. Davy, D.D.
Rev. George J. Curran
O. Garfield Beckstrand
Victor E. Ingwalson
Robert Peterson
George A. Larson
Edwin J. Davis
A. E. Torgerson
E. A. Anderson
Harold Rudin

Indiana

Fred J. Niemeyer

Maryland

J. R. R. Black
Mrs. Saranda Wentz
Rev. Donald R. Warrenfeltz
Robert C. Hamer
Rev. Richard L. Ehrhart
Earl W. Luckabaugh
Fred J. Sendelbach
John R. Anderson
John E. Woods
J. Warren Strevig
Rev. George H. Seiler
Rev. Edward P. Heinze

Midwest

Fred Schoenthaler
Fred J. King
Clarence Mueller
William F. Benning
Gus Lusche
Frank Kasper
Walter L. Jobman

Nebraska

Arnie O. Hultman

New York

Rev. Joseph B. Mohr
William L. Kalkert
Edward H. Hitzelberger

North Carolina

J. H. Rudisill
Fletcher F. Cranford
W. Murry Safrit
L. Edwin Rudisill
Forest M. Houser
Mrs. George M. Beaver
Wiley Lee Klutz
William D. Beck
Robert Stoner
David L. Eagle
Leo Goodman
Robert Hoffner
Theodore F. Surratt
Tobias L. File
Clarence Trexler
F. Delmer Misenheimer
Murray Cranford
Charles F. Conner, Jr.
Rev. Rudolf Ludwig

Emanuel C. Hoffman
Forrest Stoner
Arthur L. Morgan
Clifford File
Lee C. Morgan
Ralph H. Lyerly
Kenneth P. Doyle
E. L. Lyerly
Odell Lingle
P. T. Bangle
P. H. Lyerly
Leon Hamilton
A. B. Honeycutt
David Brady
E. T. Barringer
Roscoe R. Basinger
Lee Misenheimer
Claude Hamilton
Zeb B. Trexler
Rev. Everett A. Dasher
T. A. Rimmer
Lincoln Morgan
Rev. J. A. Seaboch
Richard Morgan
Donald Holshouser
John A. Morgan
Rev. Lewis O. Dasher
George A. A. Barger
Elbert L. Holshouser
Floyd A. Barger
Melvin Lookabill
Lewis Doggett
Frank A. Jenkins
W. H. Houser, Jr.
W. K. Suther
David R. Mauney, Sr.
Jesse James Fritts
Norman Pethel
John C. Lyerly
Arthur L. Kluttz
John M. Brady
Charles B. Gilbert

Hayden Lingle
Rev. Olin G. Swicegood
J. Ralph Waugh
John A. Lingle
Mrs. Carl S. Cross
Carl Stanton Cross, Jr.
Harvey J. Brown
Charlie A. Lyerly
Hayden H. Holshouser
Martin L. Sides
Sidney A. Barger
Banks Kluttz
J. C. Murdock, Sr.
Mrs. David A. Rudisill
C. Burton Starr
Men's Bible Class, Emmanuel Lutheran Church, Lincolnton, N. C.

Ohio

Henry Wehneman
Frederick A. Matchinski

Pennsylvania Ministerium

Emil W. Weber, D.D.
George H. Mitten
Rev. John W. Walters
Phares G. Beer, Ph.D., D.D.
Edwin E. Wisser, Sr.
William H. Thomas
Peter Yurick
Paul C. Empie, D.D., LL.D.
Ernest C. J. Haller
Stephen E. Miller
William C. Schaeffer Jr., D.D.
Marlin L. Steely
Louis W. Schneider
Reinbold Cross
Arthur Clymer
W. Merrill Fellman
Edwin L. Hess
Jacob E. Hendricks
Frank Steudel
Rev. John W. Hauser
Harold Benner

Karl Schaffer
Rev. Norman Y. Ritter
Rev. Arthur P. Snyder
Wallace J. Eberts

Pittsburgh

W. C. Pomeroy
Charles Berringer
Thomas Maloney
Orin D. Schultz
Carl W. Hellyer
Paul N. Slonaker
Walter P. Stier, Sr.

Rocky Mountain

C. A. Barnhart

South Carolina

Carl F. Heins
Roy Harlan Wellborn
Clarence L. Sox
Charles J. Shealy, D.D.
Earl H. Sease
T. M. Wells
Russel B. Lentz
Herman D. Huskamp
W. M. Schwartz
Rev. Dermont F. Swicegood

Members of 19 synodical Brotherhoods have cooperated in our Honorary Life Memberships program. May we again please ask all synodical, conference and congregational Honorary Life Membership secretaries and other interested persons to check the above lists, and if there are any errors in the listing or spelling of names, please notify Phares G. Beer, Ph.D., 708 St. John Street, Allentown, Pennsylvania, at once so that the names may be correctly placed on the Honor Roll for exhibition at the next convention of the Brotherhood of the United Lutheran Church in America.

Brotherhood in Action

by CHARLES F. BROBST

HAVE YOU ever been sick? If not, thank God constantly for such a blessing. If you were ill for days or weeks, do you remember how you appreciated visitors? The days seemed shorter, the pain subsided, the loneliness disappeared and the discouragements were more endurable.

Our Lord definitely enjoined his followers to visit the sick. But how often we neglect it. In the crowded events of the week our duty towards the shut-ins is overlooked.

The most neglected among the shut-ins are those permanently disabled, the infirm and the aged. Most communities have one or more persons who are bedfast or cannot leave the house. They are also the most appreciative for any visitations that are made.

One Brotherhood brought honor to itself by having an active sick committee. Under its direction the men gathered at an appointed time at the church to go in a group to conduct a service at the bedside of a permanently disabled resident. They were

welcomed most heartily. The men sang, someone read a portion of Scripture, another offered a prayer, the pastor pronounced the benediction.

The men went to this home with the purpose of bringing comfort, hope, cheer and encouragement to this helpless invalid. They came away feeling that they gained far more than they gave. The patient, though in constant pain and totally helpless, radiated such cheer and Christian faith that the men's spirits were lifted. They not only appreciated anew their good health, but their faith was deepened. There was an exchange of blessings. It is always true that when we perform our Christian duty, our cup of blessing is filled to overflowing.

A wire or tape recorder could be used to good advantage. Anyone who was accustomed to attend the worship service regularly, would deeply appreciate having the service recorded and played back.

Education for Living

by EARL S. RUDISILL

The Teacher of Adults

"SINCE LISTENING to your address I feel that I am not fit to teach at all" — such was the response of a teacher to an attempt to state the major qualifications of a good church-school teacher. I had set the standards high, so high that this lady felt they were unattainable. We need to keep the ideals high, but we need not think of them as goals to be achieved overnight. We have to start from where we are, and gradually, step by step, forge ahead by means of reading, study, observation, experiment and consultation. The teacher of adults, at whatever point he starts, cannot hope to reach the zenith of excellence in a stride. Improvement is accomplished by stages, a little at a time.

Here are a few of the goals (of which there are many) which we should seek.

Be Christian

A teacher of a class is naturally an example. He may not be so good at the beginning, but he can advance in Christian living. His life should be a continuous effort to become more Christlike and to express the mind of Christ in his words. Living and speaking are his opportunities as an example. Compromise as he may with methods and procedures, he cannot let down in quality of life.

Attractive Personality

Heredity may do a great deal for one at this point, but he can also do very much for himself. Desirable traits — the qualities which make us acceptable to others — may be cultivated. One has to be critical toward

mself, find his weaknesses and build tractive qualities into his make-up. his too is a slow process, but one in hich teachers can succeed if they e persistent. He can also put the ew traits to work without delay.

Interest in Self-Improvement

Anyone who would teach needs to e acquainted with the basic findings f psychology as they affect leader-ip and learning. Much attention ught to be given to the facts and rinciples which have been proved xperimentally, and less to the guesses r theories which have not been roved. We need to learn how better o use this information in dealing ith classes and with individuals. At o point dare we arrive at a feeling at we know enough — that is a angerous assumption.

Know the Bible and Its Linkage to Issues

It is possible to know a great deal bout the Scriptures, standing alone, ut we need also to know how to use em in teaching people and in help-ng to find solutions to their prob-lems and answers to their questions. What determines the right or wrong of an action? Does the Bible say anything about planned parenthood? Did Jesus condemn all divorce? How would you deal with these issues and hundreds of others which are constantly arising?

Be Adaptable

A teacher of adults needs to be able to sympathize in times of sorrow, give comfort in illness, encouragement in failure, praise for success, forebearance in mistaken action and always forgiveness on a wide scale. One has to be "all things to all men" in the highest sense. We must start at some point and compel ourselves to learn to do the Christian thing under all circumstances, and, that, of course, means different types of action.

In short, we are called upon to be and do our best at every opportunity, and strive, with the help of God, to make that best even better in the future.

NEWS

Maryland Synodical Brotherhood Convention

The 33rd annual convention of the Maryland Synodical Brotherhood was eld in The Church of the Abiding resence at the Gettysburg Lutheran eminary on May 23rd.

Merwyn C. Fuss, president of the LCA Brotherhood, gave the address f welcome to delegates and visitors nd outlined plans of the Executive Committee to further the work of the organization.

The business session was preceded by devotions led by Fred Konemann of Washington, D. C.

The retiring president, Fred Sendelbach, presided at the business session when the following officers were elected:

President, Harris Frock, Westminster, Md.; 1st Vice-President, Alfred P. Rasch, Washington, D. C.; 2nd Vice-President, V. Kemp Wilkes,

When laymen of the Maryland Synod paid tribute to Paul I. Folkemer, second from left, newly elected president of the Lutheran Laymen's Movement for Stewardship, leaders of other boards and auxiliaries joined in the festivities. At left is Theodore Moller III, representing his father, Theodore Moller Jr., president of the Board of Foreign Missions; third from left is Dr. Oscar Carlson, president of the Board of Social Missions, and at right is Merwyn Fuss, president of the ULCA Brotherhood. Emphasis at the testimonial dinner was on the stewardship of life and the teamwork of boards, agencies and auxiliaries to serve the church.

Hagerstown, Md.; Secretary, Wm. J. Flohr, Westminster, Md.; Treasurer, John L. Shaw, Frederick, Md.; Pastoral Advisor, Rev. Richard Shanebrook, Manchester, Md.; Immediate Past-President, Fred Sendelbach, Baltimore, Md.; Members of the Executive Committee — Harry O'Brien, Hagerstown, Md.; Ralph Keister, Washington, D. C.; J. W. Strevig, Manchester, Md.

The inspirational message to the convention was given by Rev. Shanebrook, Pastor, Immanuel, Manchester, Md., on the theme, "The Answer is Christ."

The convention voted to continue the project of donating all or part of the furniture for a mission church. The annual Brotherhood retreat will be held September 11th and 12th at Camp Nawakwa.

Dr. J. Frank Fife, President of the Maryland Synod, installed the newly elected officers. The convention was concluded with a fellowship dinner and an address by Lt. Col. J. R. Strevig, Post Chaplain at the Aberdeen, Md., Proving Grounds.

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"Our Growing Synod"
Texas Brotherhood Convention

"It is evident that the time has come for the Brotherhood to plan and act on a broader scale than heretofore in order to meet the increasing demands of our growing synod."

Thus spoke Texas Synod Brotherhood President G. J. Beckers at the 24th annual convention of that group in April at St. Andrew's Lutheran Church, Weesatche, Texas, the Rev. James F. Vorkoper, pastor.

The two-day sessions of the Texas group were characterized by optimism for the future, as is reflected in the

Brotherhood members and friends, at least 200 persons, crowd the banquet hall at the th annual convention of the Texas Synod Brotherhood convention at Weesatche, Texas. At e speakers' table, directly under the words "Win for Christ," are Texas Synod President yal E. Lesher and his wife, and Chaplain Herman Knies, Barksdale Field, La., the speaker the evening.

llowing words of President Beck-s, in a letter of response to a tele-am to the convention by ULCA otherhood President Merwyn C. iss:

"The Texas Synod is on the thresh-d of a period of increased expan-on and growth, as evidenced by the vestment by the Board of American issions of an unprecedented sum r mission development for this year, d the establishment last year of the fice of full-time presidency of synod. ur first full-time president is the ev. Royal E. Lesher, formerly of ew York City. A number of new ission congregations have been es-blished and others are under survey. he state of Louisiana has been added our mission field. Our state Broth-hood has long felt a deep interest the development of our missions in Texas and feels that it has had a definite part in the growth that is now underway."

The newly elected officers of the Texas Synod Brotherhood for the next biennium are: President M. R. Henninger, Austin; Vice President Herbert Sager, Corpus Christi; Secretary C. R. Walling, Austin, and Treasurer Walter Ulbricht, Kenedy.

●

Silver Tray Awarded to William B. Ahlgren

At the April meeting of the council of the Lutheran Church of the Redeemer, Atlanta, Georgia, William B. Ahlgren was presented with an exquisite sterling silver ornamental tray in recognition of his varied services in the congregaton for the past 40 years. The award was made on the occasion of his retirement as

Silver Tray Award in Recognition of Forty Years of Service

Pastor John R. Brokhoff, Lutheran Church of the Redeemer, Atlanta, Georgia, presents a silver ornamental tray to William B. Ahlgren, retiring church treasurer, in recognition of forty years of varied service in the congregation. Looking on and smiling their approval are these members of the church council: (left to right) Daniel L. Troutman, Henry R. Lieb, vice president; Ed P. Shealy, partly hidden behind Pastor Brokhoff; Frank C. Wise, Russell W. Westerstrom, Paul W. Brandenburger, Charles A. Rose, Carl Schancke and Jesse L. Moucheb

church treasurer. The Rev. John R. Brokhoff, D.D., is pastor of the congregation, which recently celebrated its golden anniversary.

The tray was engraved with these words: "To William B. Ahlgren, Devoted Churchman, Organizer of the Brotherhood, Superintendent of the Sunday School, Councilman, Church Treasurer, from the Councilmen of the Lutheran Church of the Redeemer, Atlanta, April, 1953."

Mr. Ahlgren first served his congregation as a "Saint Andrew's" visitor immediately upon his affiliation with Redeemer in 1912; later as teacher of adult classes, and secretary of the council.

"Although I was always content in our faith as a means of life for the future," said Mr. Ahlgren, "I was not satisfied with our fellowship as a way of life in the present."

His agitation for closer acquaintanceship among the men of the church resulted in the organization of the Redeemer Brotherhood on February 4, 1918, with nine men attending the initial meeting. Three of those men, E. J. Conover, J. J. Maier and Mr. Ahlgren, are still members of the congregation.

A unique and simple charter which designated the officers as elder, vice elder, scribe and steward, still remains the basic constitution of the Brotherhood of Redeemer Church. At the initial meeting it was voted to "meet next Monday and each Monday hereafter as long as the men are willing to come." Mr. Ahlgren was elected the first elder.

The weekly meetings continued until January 1, 1952, when, to fit in with the expanding activities at Redeemer Church, the Brotherhood began to meet semi-monthly, the one meeting a program night, the other a work or visitation night. Throughout the years the men have used the material offered in *Lutheran Men* for their programs.

At the recent May meeting, a former elder, J. Herman Oetgen, was again elected to head the Brotherhood, succeeding Paul Gudal, who moved to California. Other officers are: Alden Miller, vice-elder; J. W. Gercken, scribe, and George Minck, steward.

The new elder announced a new slate of committeemen to assist in carrying out the Brotherhood objectives. Redeemer Brotherhood men are also looking forward eagerly to the privilege of assisting the synodical Brotherhood of Georgia in its role as host to the 1954 ULCA Brotherhood convention in Atlanta.

●

Oil Painting of Church Helps Win Pro Deo et Patria Award

An oil painting of his church was one of the projects that won for 18-year-old Eagle Scout James M. Holben Jr., of Neffs, Pa., the *Pro Deo et Patria* award.

Scout Holben is a member of Troop 57 and of the Lutheran congregation of Union Church, Neffs, the church he painted. The presentation of the award was made in the church at the morning service on April 24, with the Rev. Willard G. Weida, pastor, in charge.

Scout Holben was the first member of the troop, which is sponsored by Union Church, to receive the award. In addition to the painting, he assisted at various jobs in the church, including clerical work and mimeographing. A recent graduate of Parkland High School, Allentown R. 3, the young man will enter Muhlenberg College next fall as a pre-medical student.

J. Walter Koch, of Allentown, and a member of Christ Lutheran Church of that city, spoke briefly at the presentation service. Mr. Koch is a member of the synodical committee on scouting and of the executive committee of the Lehigh Council, Boy Scouts of America.

Eagle Scout James M. Holben Jr. and his special project toward winning the Pro Deo et Patria award — an oil painting of Union Church, Neffs, Pa.

●

Michigan Brotherhood Officers

New officers of the Michigan Synod Brotherhood are: (front row, left to right) T. V. Winter, trustee, Battle Creek; H. Bauman, secretary, Detroit; William J. Miller, president, Detroit; Sam Destefano, vice president, Grand Rapids; Dr. F. P. Madsen, president of the Michigan Synod, Detroit; (second row) Norman Jacobson, treasurer, Battle Creek; Pastor R. Heinie, spiritual advisor, Monroe; William Moehring, trustee, Flint; Howard Montgomery, trustee, Grand Rapids.

Michigan Brotherhood Convention

The convention of the Michigan Synod Brotherhood was held at Holy Trinity Lutheran Church, Flint, on May 3, with President William J. Miller presiding.

The business of the convention included election of officers (see photograph) and a report on the group's main objective, the Gun Lake Summer Camp Improvement Fund campaign. Pastor George Garver, chairman of the camp board, presented a detailed report of the needs of the camp. A drive for $18,000 will be made throughout the synod this year for the camp project. Stewardship Director T. V. Winter is laying plans for the drive.

About 300 members and their wives attending the convention banquet heard an address on "Mobilized to March" by Dr. F. P. Madsen, president of the Michigan Synod.

●

Columbia, S. C., Troop Wins State Camporee Honors

A one-year old project shows marked results and a point of enthusiasm for the Brotherhood of the Lutheran Church of the Ascension, Columbia, S. C. Troop 57 was just getting underway at the beginning of the year 1952, but now it is a four-patrol troop with twenty-four very energetic and active Scouts. The local Brotherhood has invested considerable money and time in equipment and sponsorship but to see these boys in action always indicates to the men that they made a very healthy investment. The majority of these boys have now climbed to the rank of First Class under very able leadership. They started with very tender feet when the troop was organized, but participating in recent camporees all four patrols brought home nothing but high ratings.

The ribbons which the boys are holding are two first and two second

Dates to Remember

Don't miss the fellowship and inspiration of these important meetings.

Brotherhood Officers Conference, Gettysburg Seminary, Gettysburg, Pa.
July 16-17

American Federation of Lutheran Brotherhoods Convention, Kentucky Hotel, Louisville, Ky.
October 30-31, November 1

honor ribbons which the troop won at the South Carolina State Camporee in competition with 1,000 boy scouts.

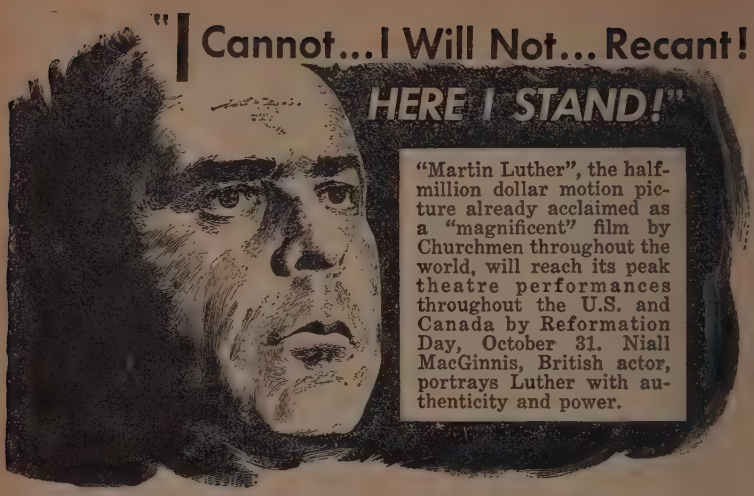
It is interesting to note that Ascension Brotherhooders never hold one of the regular monthly meetings without plans, reports or considerations for THEIR Scouts. Scouting has become a program for the men as well as the boys.

With the exception of three members, troop 57 is shown in the above picture. Some of the leadership we find on the back row. From left to right is Rev. G. F. Schott, Jr., Director of Lutheran Scouting in Region 6; Mr. S. K. Nickols, local Brotherhood president; Mr. B. T. Bodie, National Brotherhood executive; Rev. Herman Cauble, local pastor; Mr. W. C. Smith, Chairman of local Scout Committee; Mr. Salvador LaTorre, Sr., local Scout Master.

Martin Luther Film

An unconditional seal of approval has been granted by the Motion Picture Producers Association to "Martin Luther," the dramatic film feature based on the life of the 16th Century Protestant Reformation leader, according to a news release of the National Lutheran Council.

The world premier of the film at the Lyceum Theater in Minneapolis on May 4 was termed an "outstanding success." Over 6,500 tickets were turned over on opening day alone, with over 20,000 advance admissions requested.



"Martin Luther", the half-million dollar motion picture already acclaimed as a "magnificent" film by Churchmen throughout the world, will reach its peak theatre performances throughout the U.S. and Canada by Reformation Day, October 31. Niall MacGinnis, British actor, portrays Luther with authenticity and power.

All Lutheran synods, and other Protestant denominations and agencies as well, cooperated to make the showing of "Martin Luther" the biggest thing that hit the Twin Cities. The manager of the theater declared that the film was the most successful he ever booked, drawing a greater attendance than for any other film.

The Wilby-Kincey motion picture chain, the biggest in the Carolinas and Virginia area, booked "Martin Luther" to open at the Center Theater in Hickory, N. C., on May 26. The film also played Houston, Texas, opening on June 19.

■

250th Anniversary of First Regular Lutheran Ordination in America

The 250th anniversary of the first regular ordination of a Lutheran minister in America — the Rev. Justus Falckner, who came to this country because he did *not* want to be ordained — was celebrated this year on June 2 at the annual convention of the United Lutheran Synod of New York and New England, June 1-4, in New Haven, Conn.

The son of a German Lutheran pastor in Saxony, Falckner was ordained by a Swedish Lutheran to serve Dutch Lutherans. The ceremony took place on Nov. 24, 1703, in the old Swedish church, Gloria Dei, in Philadelphia, and was conducted by the Rev. Andreas Rudman, a suffragan of the Archbishop of Uppsala, assisted by two fellow Swedish pastors. The service was conducted in Latin, the one language they all understood.

At the age of 47, Falckner became the sole Lutheran minister to serve a parish of at least 14 organized congregations, extending from Manhattan north to Albany, thence to Schoharie, and again from Manhattan

(*continued on page* 30)

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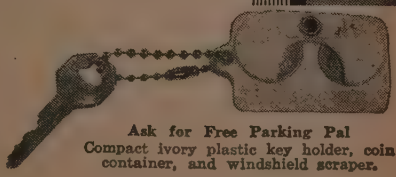

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Church and State

by CONRAD BERGENDOFF

Author

Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Illinois, is recognized throughout America and abroad as a Christian scholar. He has been keenly interested in the relationship of the church to the state, especially in the field of education, and in the relationship of the Lutheran Church to other churches — the field of the ecumenical movement. He is editor of **The Lutheran Quarterly**, the organ of the majority of Lutheran seminaries in the U.S.A., and a leader in many denominational and interdenominational activities.

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Shock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Aims

1. To clarify thinking about the relations of church and state.
2. To discover the rightful spheres of activity of both church and state.
3. To decide upon some principles that will control the Christian's attitude toward church and state.

(THE PROCEDURES suggested in connection with the assignments for this topic should be followed to insure an interesting and fruitful meeting.)

There is confusion today in the minds of men about the state. Does it have supreme authority, so that the individual citizen must obey and not criticize? Are there limits as to what the government should do? Does it make any difference what kind of government we have?

Christians have been taught Romans 13:1-2: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Some Christians have interpreted this to mean that they should

Worship

Hymn: "God of Our Fathers, Whose Almighty Hand"—No. 493 C.S.B., or No. 363 P.S.H.
Scripture: Matthew 22:17-21
Prayer: Collects No. 39 and No. 72, C.S.B.
Special Music
Hymn: "God Bless Our Native Land" — No. 489 C.S.B., or No. 362 P.S.H.
Topic
Hymn: "My Country, 'Tis of Thee" — No. 490 C.S.B., or No. 361 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

ook upon any government that may be in power as ordained of God and hat all the citizen can do is render bedience, leaving changes in gov-rnment to God.

Still other Christians have drawn a clear line between church and state, holding that the Christian is interested only in the church. The state is con-tituted because of evil men, and it needs power to enforce its laws. But his is not a matter for Chrisians, who are interested only in spiritual hings. The government is "world-y," and Christians are not of this world.

Such Christians — who often are very serious-minded and sincere about t — refer to Matthew 22 and Jesus' tatement: "Render unto Caesar the hings which are Caesar's; and unto God the things that are God's" (v. 21). They therefore will pay their axes and obey the laws, but for them God and Caesar represent two very lifferent empires.

Then there are the Christians who want to have nothing to do with gov-rnment, refusing to bear arms, to end their children to public schools, r to hold public office. To these the government is all of the Evil One, nd they would prefer to live in col-nies apart from all contact with an rganized political state.

How vital this question of the right ttitude toward government is be-omes evident when we make even a ough list of the ways in which gov-rnment touches our lives. Here are few ways in which government af-ects our lives. Each person can add to the list.

1. The system of public education, supported by city, state, or federal funds, from kindergarten to state university.

2. Military service which the government demands of every able-bodied man, even drafting men into its armed forces.

3. Waging of war, which affects the lives of every man, woman and child in the nation.

4. Levying of taxes, whereby a part of every citizen's income is taken by various governmental agencies.

5. Police and fire protection — a function of the local government (or even of state and national government — for example, state police, and FBI) compelling certain duties of every citizen.

6. Social security, with all the varied agencies caring for the sick, the blind, the aged, the unemployed.

7. Hospitals for the mentally sick, for veterans.

8. Prisons — city, county, state, federal, and the whole system of courts throughout the land, from the police court to the Supreme Court.

9. Every type of governmental agency — city council, state legislature, Congress, governor, senator, president.

10. Supervision of health and safety measures, regulation of trade and commerce, aid to agriculture, foreign lands, scientific research.

This list is long but it is still incomplete. Indeed the whole tendency of government is to reach out into more and more areas of life, so that

there is a fear that soon its hand will rest upon every activity.

This leads us to one of the great questions of our day: *How far shall we allow the government to take over and regulate our lives?* (This is the first question that should have been assigned to a member of the Brotherhood for a five-minute answer.)

Trend Toward Secularism

Something else has been happening. The government in America, while absorbing more and more of its people's activities, has given less and less allegiance to religion. We speak of the separation of church and state. As the area of the state has expanded the place left to the church has become smaller.

Today half of the population of America belongs to no church, Protestant or Catholic. *Is there ground any longer for the belief of some that America is a Christian country?* If so, in what sense is it Christian? (This is the second question that should have been assigned for a five-minute answer.)

As we look back briefly on what has happened in the past four hundred years this is what we see:

Before the rise of the modern European nations the government was thought of as Christian in all those lands where missionaries had won the rulers and the people to the church. When Luther wrote his great treatise on the duties of government, he addressed it to *The Christian Nobility* of Germany. In Luther's Catechism, which all Lutheran lands studied for centuries, there was a "Table of Duties" appended which took for granted a three-fold division of society — the housefather (home) the clergy (church), the rulers (government). All were under the rule of Christ, and each had duties from him. This is the way our ancestors in Germany and Scandinavia thought of society. The government had its place and power, but it had to obey God and his law.

But new forces grew up in European society. A spirit of revolution gradually deprived the church of its influence in things political. The clergy was confined in its power to the church. The government took over many of the duties of the home, business and education, and slowly came to look upon itself as supreme in power. The state separated itself from the church and then declared itself sovereign in its own right. Church membership became a *private* affair. If one wanted to believe in the supremacy of God that was one's private privilege. The state rested on its own authority, which it enforced by police or military power. It made its laws for the welfare of the people, but without always asking if these laws needed divine sanction. This process is called the secularization of the state, and it reached its peak in our own day when governments arose in Italy, Germany and Russia, which openly denied any place to God in the affairs of state.

This does not mean that the church has been without influence in all countries. In many places it exerted great influence. It has helped the state to

pay more attention to the education of children, to the care of the sick and helpless, to the freeing of slaves and the improvement of the condition of workers. But as the state has taken over some of these functions, it has tended to make the church seem superfluous. Today the care of children, the sick and the aged is more often a state than a church enterprise. And whereas the church once engaged in every form of education, today the field of education is ruled by the state. *What remains for the church to do?* (This is the third question that should have been assigned for a five-minute answer.)

From a Christian point of view there are certain truths which must be maintained in the face of the secularization of the state. They may not be accepted by all citizens, but they are a sort of "political" creed which the Christian is led to profess because of his faith. (The seven principles which follow may be assigned to members of the Brotherhood for their reactions. This should preferably come after the discussion of the six contradictory statements, found under "For Discussion" in the latter part of this topic.)

1. The state is subject to the law of God as revealed in his Word.

2. In America, the separation of church and state does *not* mean that religion should be divorced from government. It only means that the church as an organization should not seek to control government. The ministry should not seek political power, nor should state officials seek to govern the church.

3. It is a duty of the Christian to witness to his faith in all his work, and in his relation to the government he should act as befits a disciple of Christ. He can fulfil his vocation as an official of the government.

4. The Christian can seek to bring the policies of government into conformity with the demands of Christ, but only by persuasion and influence, not by threat or use of force.

5. The Christian must decide in his own conscience at what point he must resist the state. The church can guide and counsel, but cannot force him to such a decision.

6. The injunction of Paul, in Romans 13, does not mean that we may not seek to change the form of government. Paul speaks of government and public order as a principle, not of any specific form. In a democracy the individual is responsible for his government. Ordinarily a change should be made without violence, and in love to one's fellow men, not in hatred, selfishness, or pride.

7. The church must ever act as the conscience of the state and must set the pattern for the care of children, sick, aged, and infirm. The time will never come when the church can feel that the state does a better job in welfare work, thereby excusing the church from this work, for the church expresses its faith in love, and until all in the community are Christians this work will lack the quality of love which Christ brings into the world.

Christian Vocation

Christians have erred in former times by confusing the church with the ministry. The ministry is essential for the teaching of the Word and the administration of the sacraments. But unlike the Roman Catholic Church, which identifies the church and the ministry, the Lutheran Church teaches a universal priesthood of all believers. This means that all "orders" of society are "holy," and each believer, every man and woman, serves in the temple of God by doing his or her task in a way acceptable to the Lord. The daily work of the laity is a part of the work and worship of the church.

When the Christian layman sees his work, whatever it may be, as a Christian calling, then all the world becomes a mission field and the Christian a missionary — in the factory, in the office, in recreation and sport, in home and school. We are to live our lives not only within the walls of a church building, but carrying inspiration from our worship, we are to live as Christian witnesses in all the wide world, in all the arts and trades and professions. No talent or gift is ours alone, but ours to use for the serving of our fellowmen, be they Christian or Jew, Lutheran or Catholic.

This does not mean that we must become like the world around us, for our light receives its strength from Christ and his church. But our light is not hid from fellow men, but burns brightly so as to cast its beams into the distant darkness all about us.

For Discussion

Christians have taken one or the other position on the following issues. Which do you feel represents your attitude? Can you state your reasons? Is there a third position on some of these points?

1. *In regard to the carrying on of war*:

A. The Christian should be a conscientious objector and refuse to use arms.

B. As a citizen the Christian must be willing to defend his country.

2. *Concerning the education of children and youth*:

A. The church should have its own parochial schools.

B. Christians should send their children to public schools.

3. *In the matter of the care of the sick and poor*:

A. The church should take care of all its members.

B. It is the duty of the state to care for all its citizens.

4. *Politics and affairs of government*:

A. Are of concern to church members and a part of their Christian duty.

B. Are "worldly interests" and church members should avoid being "mixed up in them."

5. *In relationships with fellow men*:

A. The Christian should be interested primarily in fellow members of the church.

B. The Christian has a duty to love all his fellow men, even those of other creeds, races and colors.

6. *In this world:*

A. The Christian may believe that eventually all society will become Christian.

B. Sin will always be present and there will always be conflict between the forces of evil and the people of God.

(At the conclusion of the discussion of each of the above pairs of contradictory statements a vote may be taken to indicate the consensus of opinion. Other suggestions for discussion are scattered throughout the topic.)

Suggestions for Action

1. Take a real interest in the public schools of your community. Be certain that teachers, principals, and superintendent provide a leadership and exert an influence that you can approve as a Christian.

2. Give active support, individually and collectively, to some welfare institution, such as a hospital, old folks' home, or orphans' home, whether church-controlled or community-controlled.

3. Determine how you can take a more active part in politics and affairs of government, and then carry out your decision.

4. As a Brotherhood, plan how you can best show your love to those of races, colors and creeds different than your own, and then set the plan in operation.

Peace in Our Time
Assignments for the Ninth Meeting

What are the causes of war? To what extent can war solve an issue in our modern age? Why are other nations suspicious of America, and even afraid of her? Is there any likelihood of universal peace in our time? Should the Christian continue to work for peace, and if so, why? These are a few of the questions that will be raised at the next meeting of the Brotherhood when the topic will be "War and Peace."

In preparation for that meeting the following assignments should be carried out:

1. Make a survey of the Brotherhood to ascertain how many members served in the armed forces in the First and Second World Wars. Ask some of those who served to be prepared to tell what, in their experience, was most helpful in enabling them to sustain their Christian faith and life.

2. Appoint someone to supply the men with the names of their congressmen and senators, together with their addresses. Then request them to keep their representatives in Congress informed of their opinion on critical issues.

3. Arrange to show a film like "Way to Peace," which may be rented for $5.00 from your denominational supply agency.

4. Appoint a committee to report the latest facts on the Universal Military Training program.

He'd Have Done Better

Foreman: "Now, hurry up!"

Worker: "All right, boss, but Rome wasn't built in a day."

Foreman: "Maybe not, but I wasn't foreman on that job!"

The Editor's Page

Knickknack, or "Peace of Mind"

(For summer vacation-reading purposes only)

You'd be amazed how fascinating, educating and satisfying the use of a dictionary can be. Especially when you're writing a serious treatise and want to know the exact meaning and spelling of a doubtful word.

My spelling can be terrible, so naturally I look up many words, particularly words like "knickknack." What does knickknack mean precisely? How many k's does it have? Is it one or two words? Does it have a hyphen?

Well, the dictionary says that knickknack is spelled knickknack. I suppose a student of the new school would say that since the letter "c" sounds like "k", use "k" instead of "c". That gives us knikkknakk. However, since the initial k's of those syllables are not pronounced, that leaves us with nikknakk. It's a waste of time to type two k's where you need only one, so we have niknak, and that is precisely the pronunciation the dictionary gives.

Now the meaning. Among other definitions, the dictionary says that a knickknack is a gimcrack. That really brings you to attention. Did you know that a knickknack was a gimcrack?

Of course you know what a gimcrack is, but to double check, you turn to section "g" of the dictionary and find that a gimcrack is a gewgaw. You are making progress now.

Once you've started into this field of research, you can't stop.

Next, what precisely is a gewgaw? Ah, the dictionary is resourceful. A gewgaw is a bauble!

Now you're really getting somewhere. You take a fresh hold on the dictionary, wet your finger, and page furiously. Starting with bauble, you work your way around and through, in and under, over and above, and being a thorough scholar, you work your way home to knickknack. So now you know precisely what a knickknack is.

You see why writing is such hard work — but satisfying when you finally arrive at the exact meaning and spelling of a word.

Very satisfying. It gives you that coveted "peace of mind" in this world of uncertainties and turmoil. For you know that the universe is orderly. You can't wander far out into space in a straight line, as Einstein assures us, without eventually returning to your starting place. The universe is a cozy home for us mortals.

So, let's not fret about the world situation. As long as we can cling to such truths that a knickknack is a gimcrack, a gimcrack is a gewgaw, a gewgaw is a bauble, a bauble is a gewgaw, a gewgaw is a gimcrack, and a gimcrack is a knickknack — truths that even the atom bomb can't shatter for us — we've nothing to

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When you go away on your vacation this summer, be prepared to lay aside the cares of the world. The universe will continue to operate while you are gone and it will still be working when you return home. A gimcrack will always be a gewgaw. You will return home more refreshed than ever before if you will, for a change, think only in terms of the knick-knacks of life.

Happy and carefree vacations!

—Joseph B. Mohr

●

(*continued from page* 20)

west to the Raritan Valley in New Jersey. Eight of those congregations survive today on the territory of the New York Synod.

Falckner was educated for the Lutheran ministry at the University of Halle, but chose a business career instead of ordination. He came to this country in 1700, became quickly disillusioned with the secularist spirit of the frontier, and took up the life of a monastic on the shores of Wissahickon Creek in Pennsylvania for three years, praying, studying and meditating.

There the appeals of the Dutch Lutherans in the Hudson Valley reached him, and finally the pastor whom he called "Father Rudman" persuaded him to become the "apostle" to those settlers. A few years before, in 1701, reporting to his friends on religious conditions in America, Falckner had written, "Those who are destitute of altar and priest forsooth roam about in this

desert, a deplorable condition, indeed." So Falckner decided to be ordained. He died 20 years later, and his final resting place remains unknown.

The special anniversary service was held in Battell Chapel of Yale University. The order of service was taken from the Amsterdam Lutheran Church Order of 1686, used by the congregations served by Pastor Falckner. The sermon was preached by Dr. Adbel Ross Wentz, retired president of Gettysburg (Pa.) Theological Seminary, one of the leading historians of American Lutheranism.

●

For Everybody

How to Believe. By Ralph W. Sockman. Doubleday. $2.50. 224 pages.

The essentials of the Christian faith are here told simply and effectively for contemporary readers. The book is really a study of each phrase in the Apostles' Creed. At the end of each chapter are pages of answers to the common questions Dr. Sockman has been asked in the course of his ministry — down-to-earth questions concerning faith and the direct answers to those questions. This is a book for any average Christian who is interested in looking at his faith from a fresh point of view.

●

Will Take Care of That

Prospective buyer inspecting new home being built: "This house doesn't look any too strong."

Contractor: "Well, you've got to consider we haven't got the wallpaper on yet."

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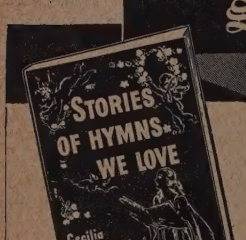

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